

CLASSICAL WEEKLY

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March, 13 1939

WHOLE NO. 865

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FRIDAY, APRIL 28

SATURDAY, APRIL 29

1939

The Classical Association
of the
Atlantic States

Thirty-second
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VOL. 32, No. 17

MARCH 13, 1939

WHOLE No. 865

EDITORIAL

"We can all be most grateful in these nervous days," says a reader of whose interest CLASSICAL WEEKLY is especially proud, concluding a message that ably reflects what a number of other readers have written recently, "that we have in classical studies a balancing-wheel to protect us against the narrowness and re-creation which the world seems suddenly to have brought forth at the seeding of some new and ill-natured monster."

The devotion of classical students to ideals of true internationalism is gratifyingly shown in the letters which came to CLASSICAL WEEKLY after the editorial printed a few weeks ago declaring this publication's resolution to avoid as many as possible of the snares of ignorant malevolence that abound today. Many letters testify to this devotion. Perhaps no single letter is more important than that which came from the office of the Department of State. In a very complimentary tone we are encouraged to continue to review books from all quarters.

When Comenius defined liberal education in the phrase *officina humanitatis*, he was stating the basic principle to which classical studies adhere. Sometimes it must seem that only classical studies of all our educational enterprises keep open the *officina* of which he was thinking. And even in the classics there is a touch of labor trouble that defies arbitration. Yet there will be few to deny our reader his assertion of the timely worth of holding before the public mind a sane and reasoned view of antiquity. Reviewing the studies that maintain the sanity and reason of that view will continue to be the delight and the duty of CLASSICAL WEEKLY.

Now comes an opportunity to put into effective use these ideals of ours. A letter from an old subscriber begs our help. The National Library of Peiping writes:

In order to keep Chinese scholars informed on the recent development of various branches of learning, we are building up a special Reprint Collection which will be of great value to investigators. . . . We are in urgent need of books and periodicals of all kinds, old or new, especially standard works in various fields. Donations of books from American and Canadian authors may be sent to us care of the International Exchange Service, Smithsonian Institution, Washington, D. C., which makes monthly shipments to China.

The National Library has established an office at Kunming, Yunnan, China. Books published in Europe can be sent to the Acting Director, Dr. T. L. Yuan, at that address. It is hardly necessary to add that this Library has at its temporary location a file of CLASSICAL WEEKLY.

Let classical scholars remember in sorting out books for this donation that Chinese students will use reference works in fields other than classics.

REVIEWS

Personality in Roman Private Law. By P. W. DUFF. Pages xiii, 241. Cambridge University Press, Cambridge and Macmillan, New York 1938 \$4.50

A type of book in Roman law which should be of particular appeal to the classicist is one which surveys the source materials and summarizes, in not too technical form, the principles of a legal institution significant in the social and economic life of the Romans, and at the same time presents the views of modern scholars with regard to this institution. The work under review is preeminently valuable along these lines, for although the ultimate aim of the author is to discover the possible connection of the Roman law with the various theories of legal personality that have been advanced in modern times, the bulk of the work treats, firstly, of the various terms that may have described the corporate unit, and secondly, of the several types of organizations that may have possessed corporate character. In both these fields the author subjects the sources as well as the modern commentators to a critical examination, and presents his findings in a succinct, yet clearly expressed manner.

Persona, caput, corpus, universitas; just what did these terms mean to the Roman jurist and lay and legal writer? On the basis of primary and secondary sources, Duff shows that although persona was occasionally used to describe groups of individuals, it was not truly a technical term and never, to the Romans, approached the concept of legal person or personality. Caput was used only of a natural person. Corpus is, of course, a common descriptive term for 'corporate body', but that the word connoted the legal characteristics of such a body is very unlikely. Universitas is the nearest equivalent to juristic person, occasionally denoting a legally recognized group rather than the individuals thereof, but it really corresponds to 'group' or 'community' rather than 'legal person'.

Turning to the bodies themselves, Duff easily ex-

cludes consideration of *populus* and *fiscus* herein. Towns, however, are juristic persons with rights and duties not identical with those of its members. With the appearance of the formulary procedure and representation in trial, towns could sue and be sued, could own property, had certain contractual rights and liabilities and Duff collects the relative evidence in clear and concise form. Of *collegia* the author has a full treatment. First, he describes the different kinds of 'colleges' and the history of their development, defines licit and illicit associations, and in a following chapter treats the nature of their corporate capacity, with special emphasis of Digest 3.4.1 pr.-1, the most important single passage in the study of personality in the Roman law. Succeeding chapters are devoted to *societates publicanorum*, *hereditas iacens*, and charities, particularly those foundations free from direct ecclesiastical control, in all instances primarily concerned with the relation of the body to the concept of legal personality.

Duff's final chapter is a fitting close. Do the Roman materials bulwark this or that theory of legal responsibility? The author successfully demonstrates that the orthodox 'fiction' theory, which Savigny rested on Roman foundations, is not to be found in the Digest; nor, indeed, do the Roman jurists seem to have envisaged any of the other three main theories of modern times. The most that can be said is that they recognized that a juristic person had to have its beginning in some authoritative act, some declaration of the will of the state, i.e. the so-called 'concession' theory. Indeed, the lesson of the Roman law is, in the words of the author, "in a peaceful and law-abiding community a well-trained, intelligent, and practical race of lawyers can build a very strong and effective structure of legal rules and legal administration on a very slender foundation of abstract legal theory".

A. ARTHUR SCHILLER

COLUMBIA UNIVERSITY

The Cults of Lanuvium. By A. E. GORDON. Pages vi, 21-58. University of California Press, Berkeley 1938 (University of California Publications in Classical Archaeology, Volume 2, No. 2)

Separate treatises of this type are indeed very welcome. The temples of Roman Latium—conveniently presented by G. Lugli in his *I Santuari celebri del Lazio antico* (Rome 1932)—their cults, legends and archaeological remains offer much material for the history of Old Latium with its petty city-states, which deserves monographical research. Dr. Gordon's careful and thorough study proves that in a most useful way.

The Cults of Lanuvium starts with a short historical introduction including the tales about the founder Diomedes. To my mind these Greek stories, as Ovid (*Amores* 3.13) directly suggests, often got a new

value for the late republican scholars as an explanation of Greek rites and other features in Latin life, which they recognized as Greek and which actually belonged to the archaic Greek heritage from the Etruscan and Latin city-states of the sixth and fifth centuries. The "founders" symbolized the obvious but somewhat startling elements of archaic Greek culture in "Agreste Latium". The author then proceeds to the official or public cults, first and in due length discussing the worship of Juno Sospita and Don Alberto Galieti's important work. Following Don Alberto Dr. Gordon, after a careful examination of his arguments and other scholars' research, very lightly concludes that the temple below the crest of Colle S. Lorenzo at Lanuvium probably is the shrine of Juno Sospita. In the serpent festival of Lanuvium he is inclined to see a later Greek importation or imitation. It became connected with the cult of Juno but obviously took place in the country around Lanuvium, not at the main temple.

The author further discusses Hercules, Jupiter, Diana and Antinous, the *sacerdotes Lanuvini*, the local priests, the imperial cult and the *iuvones* of Lanuvium in imperial times and their connection with the local cults. There follow sections on unofficial or private cults, a short discussion of CIL 14.4178, Silvanus, *Tempestates*, Vesta, Dei, Deae, *genius loci* and *Magna Mater*.

The whole exposition is very sound. In his desire to register theories faithfully the author—according to my opinion—sometimes gets a little too much involved in arguments which have slight if any value and do not deserve so serious attention any more; so for instance "La Selva" (32) and various quite inconclusive points in his discussion of the colossal Juno Sospita of the Vatican (30). There and in his vague consideration of the *tufas* (31) the author's acquaintance with the minor domestic details of Roman archaeology also does not seem quite intimate enough. He could have cut short in some places where he appears a little too uncertain or conscientious. And would it not have been better to give on page 25 a clear statement that Ovid in *Fasti* 2.55f. actually only points out two things about the Sospita of February 1st, and that these two things by no means agree with what we know about the temple of Juno Sospita at the Forum Holitorium and with the ruins at S. Nicola in Carcere? Ovid's Sospita dwelt next door to *Magna Mater* but her temple had disappeared. *Nunc ubi sunt . . . templa deae?* *Magna Mater* takes us to the Palatine. Why should there not have been an old temple, vanished in Ovid's day, among the temples on the Palatine? The efforts to combine Ovid's words with the famous temple of Juno Sospita at the Forum Holitorium seem to me not only methodically risky but also unnecessary. In cases like this it is more important to point out the facts than to do justice to old compromises, which—most useful as trials—in the long run have a tendency to hide problems rather than to help solve them. If

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I add that further conclusions about the sacerdotes Lanuvini and those of Lanuvium, Laurentum, etc., would have been desirable, I have exhausted my criticism. There remains to emphasize once more how useful and sound Dr. Gordon's contribution is. It would be of great value to get more monographs of the same kind and quality.

AXEL BOËTHIUS

UNIVERSITY OF GÖTEBORG

Cicéron. Discours. Pour le Poète Archias, texte établi et traduit par FÉLIX GAFFIOT. Pour L. Flaccus, texte établi et traduit par ANDRÉ BOULANGER. Pages 140. Les Belles Lettres, Paris 1938 (Collection des Universités de France, publiée sous le patronage de l'Association Guillaume Budé, Cicéron XII) 25 fr.

Three prerequisites should underlie the preparation of scholarly translations of ancient writings. First, the translation should be based on a soundly established text; second, it should represent an accurate rendering of the original; third, the translator should be thoroughly acquainted with the background of his selection. Those facts are self-evident, but only within recent years have the first and third requisites come to assume a position of equal importance with the second.

M. Gaffiot and M. Boulanger have been keenly aware of that tripartite obligation, with the result that their contribution to the vast collection of Ciceroniana is commendable and noteworthy. The fact that no complete manuscript of the Pro Flacco is extant complicates the textual problems of the editor, but M. Boulanger has taken the fragmentary codices available and dovetailed them with both ingenuity and scholarship. M. Gaffiot is so zealous of adhering to the manuscript tradition of the Archias that he does not take kindly to many generally accepted emendations if the readings of Bruxellensis 5352 and Berolinensis 252 are at all possible.¹ The excessive practice of that virtue becomes a vice, as when Navagero's *Ilias illa* is rejected for the manuscript reading *illi ars illa* (X 24) on the ground that the former is too ingenious. One can sympathize with the retention of *dubitatis* and *inreperunt* (V 10), although the use of the indicative seems questionable, but insistence on *quo minus* (X 23) and *sub ea* (X 25) strikes me as fanatical.

Strained translations of various parts of the Archias result from that excessive adherence to the manuscript tradition, but in general M. Gaffiot's renderings are literal and facile. Somewhat wordy and correspondingly less effective than the original are his versions of the twofold functions of letters (VI 12) and the natural inspiration of a poet (VIII 18). On a uniform and

generally high plane is the French with which M. Boulanger reproduces the tortuous and sometimes not wholly logical periods of the Pro Flacco.

Both editors regard their respective orations as delivered *pro Cicerone*, a thesis skillfully established by each independently (16-20, 54-59, and 64). Each is well acquainted with the complicated political situation in Rome during the years 63-58, a fact that imparts great value both to the introductory remarks and the exegetical comments each has occasion to make. In his appraisal of the literary merit of the Pro Flacco, M. Boulanger is sparing in laudation of Cicero; in fact, his establishment of the oration as a stereotyped reply to a *crimen de repetundis* merits attention in itself (63-65).

An inadvertent mistake involving chronology is present in the introduction of each oration. M. Gaffiot refers to Cicero's assumption of the consulship at the age of forty-two (13), and M. Boulanger refers to an edition of 1534 as after that of 1582 (70).

A. FRED SOCHATOFF

ARNOLD SCHOOL, PITTSBURGH

Index Criticus Verborum Daretis Phrygii.

By ISABELLE JOHNSON. Pages vi, 119. Private edition, distributed by the Peabody College Bookstores, Nashville 1938 (Dissertation) \$1.

This index of the vocabulary of the fifth-century De Excidio Trojae Historia is apparently an exact and exhaustive piece of work. It will be a valuable tool for scholars of varied interests, e.g., to those who may wish to establish a better text than that prepared by Ferdinand Meister for the Teubner series in 1873, to those who are concerned with mediaeval developments in the Latin language, and to those who are occupied with developments of the Troy tale in both Latin and the modern languages.

The growing need of study of the text of Dares was emphasized in a recent announcement by the University of Southern California (Abstracts of Dissertations, Los Angeles 1939, 31) of a London manuscript edited by Winifred W. Watts. The dating of this manuscript draws attention again to the significance of Dares in literary history.

The index is particularly interesting to students of historical linguistics, since it provides examples of many phonological and grammatical changes.

Many interesting phonological changes which point toward the Romance languages appear in Dares. Among consonantal changes one notes particularly *c* and *s* instead of *t* before front vowels, e.g., in *ratio* for *ratio* and *cedicione* for *seditione*. The form *cedicione* apparently indicates that *c* before front vowels had changed from a stop to a sibilant, since it could be used as a substitute for *s* in spelling. There are also some interesting examples of voicing and unvoicing: *capud* for *caput*, *potarcus* for *podarcus*, *Paflaconia* for *Paphli-*

¹"La tradition manuscrite bien établie paléographiquement, appuyée sur l'usage général de la langue et vérifiée par l'interprétation du texte, ne doit jamais s'incliner devant aucune doctrine grammaticale ou autre" (24).

gonia. Among vowel changes the following are particularly noticeable; *e* for *ae*, *u* for *o*, *o* for *u*, and *e* for *oe*. A bewildering variety of spellings is revealed, and thorough study of them would lead to further generalizations regarding the pronunciation of Latin in the fifth century.

In grammatical development one of the most noticeable phenomena in Dares is the frequent use of adjectives and participles as substantives, e.g., *fortissimus*, *mortuus*, *multus*, *omnis*, *oppidanus*, *plures*, *plurimus*, *primus*, *quaesiturus*, and *reliquus*. Going through the index one also suspects that in some instances the language of Dares illustrates the popular tendency to ignore case forms. For this reason it would have been useful to indicate the gender and number as well as the case of nouns and adjectives.

These observations indicate that, although Dr. Johnson's work has been thoroughly done, the study would have been more significant had it been extended to include a historical study of Dares' language. Students concerned with textual matters would also be interested in having dates provided for the codices listed on page vi of the introduction.

CLAUDE M. NEWLIN
DANIEL F. SHEEHAN

MICHIGAN STATE COLLEGE

The Complete Greek Drama. Edited by WHITNEY J. OATES and EUGENE O'NEILL, JR. Vol. I, pages xlix, 1185, 1 plate. Vol. II, pages 1236, 1 plate. Random House, New York 1938 \$5

This elaborate work contains English translations of all the extant tragedies of Aeschylus, Sophocles, and Euripides, the comedies of Aristophanes, and three fragmentary comedies of Menander. There are a Preface, a General Introduction, short critical introductions to each play, occasional notes, and a glossary of important proper names and unusual Greek terms.

The editors have tried to select the best translations available, translations that are faithful both to the original texts and to the spirit of Greek drama. They have succeeded, it seems to me, as well as could be expected. Of the seven Aeschylean tragedies, five, including the Oresteian trilogy, are translations by Morshead. Of the seven Sophoclean tragedies, five, including Oedipus the King, Oedipus at Colonus, Antigone, and Electra, are the incomparable translations by Jebb. For Euripides, who offers the most difficult problem, they have included two of Gilbert Murray's translations, the Trojan Women and the Bacchae, and twelve of E. P. Coleridge's prose translations. For Aristophanes, with the exception of Gilbert Murray's *Frogs*, they have chosen anonymous prose translations. For the fragments of Menander, they have used the prose translations and summaries of Professor L. A. Post.

The editors say that the rival merits of verse and prose have not determined the choice of translations. The large number of prose versions is apparently owing to their primary aim of faithfulness to the original: of the 47 plays, 30 are in prose, 15 in verse, and 2 in mixed verse and prose. The editors have not tampered with any verse translation. They claim to have made some minor changes in the translations of Euripides by Coleridge and to have "exhaustively corrected and revised" the anonymous prose translations of Aristophanes.

Probably no one will seriously quarrel with the choice of Morshead for Aeschylus, even less with the choice of Jebb for Sophocles. Coleridge's translations of Euripides are rather dull, though better, it must be admitted, than most of the verse translations. Students of English literature will welcome the *Bacchae* and *Trojan Women* of Murray. But why did the editors pick Murray's translation of the *Frogs*? Perhaps they wished to have good lyrical versions of the choruses in this most celebrated of Aristophanic comedies, and perhaps they could not get Rogers' translation. The result, however, is a bowdlerized *Frogs* in the midst of the most literal English Aristophanes that has yet appeared. In order to bring the *Frogs* somewhat within the same frank interpretation of the other comedies, the editor has had to add three pages of notes correcting Murray's overnice euphemisms. Many readers will still prefer Rogers to these prose translations. It is true that Rogers has grown dated, especially for American readers. Many of his British colloquialisms are now hopelessly old-fashioned. His translations of the Aristophanic choruses, however, are poetry and still the most satisfactory. Furthermore, Rogers repeatedly strikes off a happy phrase, like his "galloping consumption" for *ἰππερον* (*Clouds* 74), that is beyond this anonymous prose translator and his present editor. Yet this prose version will undoubtedly give the reader who understands no Greek a more intelligent notion of Aristophanic slap-stick comedy than he could get from Rogers. The idiom is modern, sometimes salty, always frank. Dr. O'Neill has evidently used the anonymous prose translation of the Tudor Publishing Company, 1936, which claims to be based upon the well-known translation by the "Athenian Society". So far as I have examined the work, I find that Dr. O'Neill has followed this "Tudor" version very closely, making only slight changes, and these usually towards a franker, more Anglo-Saxon reading of certain words and phrases.

The General Introduction will be helpful to the student of drama. The discussion of tragedy, by Professor Oates, describes the Greek theatre, summarizes the Aristotelian theory of tragedy and compares it with Bradley's interpretation of Shakespearean tragedy, and presents a sensible explanation of the eternal debate over free will and fate. The discussion of comedy, by Dr. O'Neill, seems too technical for the general

reader who will use the book. Some explanation of the comic parabasis is necessary, but the detailed discussion of syzygy, epiirrheme, antepirrheme, hypoparabasis, etc. will merely confuse the reader. Such material, it seems to me, might better be put in an appendix. There is a good critical appreciation of Aristophanes. I wonder, however, why Dr. O'Neill speaks of the blend of wit and lyricism in Aristophanes as "apparently so incompatible". Such a blend is hardly incompatible; we find wit and lyrical genius in Shakespeare, Donne, Drayton, Marvel, Dryden, Pope, Gay, and Byron, to mention a few English poets.

Teachers and students of drama will welcome these two volumes. It was time we had readable translations of all the Greek plays within a single work, and the Complete Greek Drama is, on the whole, a satisfactory answer to our need.

MARVIN T. HERRICK

UNIVERSITY OF ILLINOIS

Jahresbericht über die Fortschritte der klassischen Altertumswissenschaft 255, 257.

Edited by KARL MÜNSCHER. Pages 266, 160. O. R. Reisland, Leipzig 1937

Of the two Bände under review, the first contains two Berichte, the second one Bericht. All three studies are marked with commendable care on the part of their authors in the direction of completeness and exactness. The first 64 pages of Band 255 comprise a Bericht über die Literatur zu den nacharistotelischen Philosophen (mit Ausschluss der älteren Akademiker und Peripatetiker und von Lukrez, Cicero, Philon und Plutarch) für 1926-1930 by Johannes Haussleiter. Attention is called to the fact that the last review of such literature (for the years 1889-1899) appeared as a Bericht by K. Praechter in Bände 96 and 108 of the Jahresbericht. For the quarter-century 1900-1925, therefore, the Jahresbericht has had no résumé, though "Einen gewissen Ersatz für die von 1900-1925 klaffende Lücke bietet die letzte, 12. Aufl. von Überweg-Praechters Grundriss der Geschichte der Philosophie des Altertums von 1926 mit reichen Literaturangaben." Among other substitutes named are Marouzeau's *Bibliographie classique* 1 (Paris 1927), for the period 1914-1924, and *L'Année philologique* (Paris 1928) for the years 1924-1926; Dorothy Tarrant's reviews in *The Year's Work in Classical Studies*, volumes 19 (1925-1926) and 23 (1929-1930); and the *Bibliotheca Philologica Classica*.

Haussleiter lists more than 423 books and articles. Of these, some 70 are general in character. Groupings of items deal with Epicurus and his school, the Old Stoa, Panaetius and Posidonius, the philosopher Seneca, Epictetus and Hierocles, Marcus Aurelius, the Neopythagoreans, the Sceptics, Hermetica, Neoplatonists, Plotinus, the later Neoplatonists, Julian, Boëthius, and

various writers largely of Roman imperial times. Haussleiter usually follows each item with a brief statement of content or notation of review. However, a sprinkling of asterisks indicates that he has not been able to see quite all the items.

There follows, pages 65-217, a "Bericht über die Literatur zur hellenistischen Dichtung aus den Jahren 1921-1935," by Hans Herter. His survey covers a fifteen-year period during which classical scholarship has been particularly active in the Hellenistic field, and hence it is not surprising to note the wealth of material recorded. The Bericht follows the last survey of the subject (for the years 1917-1920), by J. Sitzler, which appeared in Band 191 of the Jahresbericht. Herter's own Bericht is the first of a two-part study; the second part, designed to include, generally, poets not treated in the present pages and work on the Anthology, is reserved for the subsequent volume of the Jahresbericht.

Of this Part 1, then, Herter makes a twofold subdivision, handling the subject of Hellenistic poetry in general in pages 65-81, and Callimachus specifically in pages 82-217. Throughout both sections the name of Wilamowitz-Moellendorff looms large. Herter devotes some consideration at the outset to efforts that have been made on the time-divisions of the Hellenistic period; R. Pfeiffer has designated as High Hellenism ("Hochhellenismus") the age from 323 to about 250 B.C.; Wright in *A History of Later Greek Literature* (London 1932) subdivides the period into three ages: (1) 323-302 B.C. (2) the third century B.C. (3) the second and first centuries, until 31 B.C.

Of the general works on the Hellenistic period, first mention is given to Wilamowitz-Moellendorff's two-volume *Hellenistische Dichtung in der Zeit des Kallimachos* (Berlin 1924). Also of immediate pertinence are the following: Ph.-E. Legrand, *La poésie alexandrine* (Paris 1924); A. Körte, *Die hellenistische Dichtung* (Leipzig 1925; also, translated by Hammer and Hadas, with a Preface by E. D. Perry, New York 1929); A. Couat, *Alexandrian Poetry under the First Three Ptolemies 324-222 B.C.*, with a Supplementary Chapter by E. Cahen, translated by J. Loeb (London 1931).

Attention is then paid, with brief comments, to such questions related to the domain of Hellenistic verse as recent general histories of Greek literature inclusive of the period, new finds, school texts, translations, the relation of Alexandrine elegy to Roman, the epyllion, the epic, the question of the existence in Hellenistic times of the subjective-erotic elegy, love of nature, and metrical usages.

The handling of the literature on Callimachus, running through pages 82-217 and forming the second section of Herter's résumé, is systematic and extensive, reflecting the considerable interest recent scholarship has devoted to him as a centralizing figure in Hellenistic

verse. After some pages devoted to more general considerations, such as the life and backgrounds of the poet, along with editions and newly found fragments, Herter catalogues Callimachus' works with the literature that has appeared on each during 1921-1935.

The whole of Band 257 is given over to Ernst Kalinka's "Bericht über die griechisch-römische Metrik und Rhythmik im letzten Vierteljahrhundert," a continuation of the study appearing in Band 250. The present part runs through pages 1-160, but is not completed; the conclusion is announced for a later number.

The 216 books and articles are numbered 355 to 371, as carried on from the first part of the study in Band 250. The major divisions of the present portion are Greek Verse, Latin Verse, and Greek Poets and Greek Poems.

Kalinka has grouped his items at the head of distinct sections of the Bericht and then has summarized their findings briefly within the subsequent sections. First attention is allotted to the Greek hexameter, with a sketch of work on such subordinate topics as its origin, its construction, and the occurrence of "lame verses." The pentameter is seen to have received much slighter treatment in current literature; studies devoted to the trimeter—its construction, its origin, and Porson's law—require some 12 pages in Kalinka's review. The Greek verse-forms are concluded with a survey of the tetrameter and a reporting of the rather extensive literature on the several forms of lyric metres.

Under Latin Verse he first presents work on the Saturnian measure and reports 13 items (with reviews) from as early as 1905 to as recently as 1935, though the subsequent summary recalls also relevant passages in works classified elsewhere. Under the Latin hexameter, in addition to its general construction, there has been considerable work on elision and hiatus, as well as upon word-accent. The distich, the senarius and trimeter, the septenarius, and lyric verse have each provoked some inquiry, though a much larger attention has been given to strophes and cantica.

In his third subdivision, Kalinka sketches the metrical studies that have appeared on particular Greek poets and Greek poems. Popular, lyric, tragic, comic, epic, and bucolic verse forms are represented.

WILLIAM CHARLES KORFMACHER

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Gods of the Gentiles. By GEORGE C. RING. Pages 343. Bruce Publishing Company, Milwaukee 1938

In clear, non-technical, but always adequate fashion, Doctor Ring describes the religions of the great cultural nations of pagan antiquity. The period covered is some three millennia before the coming of Christ. The scene of the action is the Mediterranean region. While the work is popular in tone, with flashes of genial humor throughout, it is strictly scientific. The

author's purpose has been to present a purely objective account with no intrusion of religious apologetics. However he does not fail to level criticism at works otherwise learned and judicious which would find in the worship of the Egyptian triad Isis, Serapis, and Horus a basis for familiarizing the ancients with the idea of the triune God of Christianity. There is no less censure for the Christian apologete who in studying pagan cults tries to defend or confirm the divinely revealed origin of Christianity. Even though the field of the history of religions touches closely the field of revealed religion, the same scientific attitude must be maintained as in the pursuit of other branches of knowledge.

The book is divided into five sections treating respectively the religion of the Assyro-Babylonians, the Persians, the Egyptians, the Greeks, and the Romans. There is first a concise and adequate treatment of the historic background of the Tigris-Euphrates valley. In view of the lushness of material, Doctor Ring's selective judgment would satisfy the most ardent fan of 'Digests'. There follows a sketch of the gods and heroes who won the loyalty of the various peoples inhabiting successively the cradle of Mediterranean culture.

The significance of cults and myths is discussed and defined as far as existing evidence warrants. The religions of Persia and Egypt are treated in about the same way. All three divisions are accompanied by outlines in graphic form of the barest essentials of the chronological history of each country. The treatment of the Greek religion is slightly different, since it is, as Professor Farnell says, "almost co-extensive with the study of Greek literature." There is an exceptionally informing chapter on the Gods of Homer followed by Hesiod the Theologian, Apollo and the Mystics, Dawn of the Golden Age, Gods and Philosophers. In this developmental series of the history of religious thought in Greece, Doctor Ring shows very forcibly that the pure element of religion is more evident in primitive religions, and that the growth of anthropomorphic myth causes a devolution of religious insight. The history of Roman religious thought is traced in the Reign of the Numina and the Di Indigites with the accompanying development of honor, justice, and decency of life. Then the engrafting of the Greek system shows on Roman soil the same moral breaking-up that had occurred in Greece. This is followed by the Religious Psychology of the Hannibalic War, which in postwar days brought a profound alteration in the temperament and views of the people. The Reforms of Augustus, The Deified Emperors, and The Oriental Cults at Rome complete a full and excellent exposition of the religious experience of the Roman people.

The student of the facts of religions past and present, whatever his own religious philosophy, will find in this

array of facts which speak for themselves much profitable material for thought. The bibliography shows an acquaintance with all schools of thought on this subject.

SISTER MARIA WALBURG

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Miscellanea di Studi Latini. By NINO SALANITRO.

Pages 130. Luigi Loffredo, Naples 1938 12 L.

This neat booklet is a compilation, with slight revisions, of previously published studies by an Italian professor of Latin.

In the first chapter, on Catiline, Salanitro discounts Cicero's evidence as rhetorical and prejudiced and Sallust's as over-emphasizing the moral aspects of history. Catiline is rated a foe of the wealthy oligarchy; his following was varied, in part morally vicious, but as a group undeserving of Cicero's unrestrained abuse.

The second study is devoted to Tibullus (whom Salanitro has recently edited); and its first section is given to textual problems. In its second section, the author accepts the identification of Horace's Albius with Tibullus. Glycera was not Neaera (since Lygdamus was probably Ovid), nor could she have been Nemesis. Probably, like Horace, Tibullus used the pseudonym Glycera for his ideal lady; hence his Glycera was Delia. In the third section, our author accepts an Augustan date and historic value for the disputed Life of Tibullus. In the last section Salanitro traces three steps in the relations between Tibullus and Sulpicia: first, frank friendship, the outgrowth of Tibullus' acquaintance with her uncle Messala; second, one-sided admiration and mutual cordiality without further developments as long as she was passionately in love with the mysterious Cerinthus; third, love and intimacy for the short time preceding his death.

After his death, it is argued, the poets who composed his circle, among them Lygdamus (Ovid) and Sulpicia, added their own poems to his in a single edition. Salanitro accordingly rejects the arguments based on Martial 14.193 and Tibullus 1.5.30 that the *Corpus Tibullianum* is a compilation of the second century A. D.

Catullus' epigram to Cicero is the subject of the third chapter. The author believes that Cicero by his oratorical prestige saved Catullus from the consequences of some unnamed moral delinquency, hence the poet's reference to himself as "worst".

The volume concludes with a study of three well-known lyrics of Horace. In the twelfth ode of the second book, the scholastic identification of Licymnia with Terentia, wife of Maecenas, is rejected. She seems to our author a charming Roman lady of rank, married to a husband to whom she is devoted, an acquaintance of both Maecenas and Horace, object of their sentimental admiration but without a trace of

love or passion. The amorous details of the last stanza would then be purely imaginary, and, one must say, less objectionable than if it were a public portrayal of the marital intimacies of Maecenas and wife.

Of the second epode the first sixty-four lines, in Salanitro's opinion, are so close to the ideas of Horace upon the joys of country life that the four final lines must be interpreted not as iambic but as the effect of Horace's ideas upon Alfius, who perhaps had made Horace a friendly loan and who now would become a farmer. The investment which Alfius plans with such care upon the Kalends is a country place!

And, lastly, Salanitro finds no difficulty in interpreting Horace's *relicta non bene parmula*. The entire ode records what happened. The poet says he threw away his shield, but neither gloriously nor courageously, and so he must have. It is all so plain! Yet some may question the author's off-hand rejection of the alleged Greek tradition that lyric poets must throw away their shields while at the same time he blandly grants his poet-hero the protection of Mercury in a manner most Homeric. *Quot homines!*

The book is well written, well printed, and pleasant to read.

F. WARREN WRIGHT

SMITH COLLEGE

Roma. A Reader for the Second Stage of Latin.

By C. E. ROBINSON and P. G. HUNTER. Pages xvi, 110, 8 plates. Cambridge University Press, Cambridge and Macmillan, New York 1938 \$.70

To paraphrase a well worn quotation, *τιμῶν* Britannos et dona ferentes, the dona being in this case a reader for the second year which merits the scrutiny not only of all who teach this stage of Latin, but also of those who compile our schoolbooks. The table of contents speaks briefly for itself: Preface, Historical Outline, Note on Connection, Text, Exercises, Supplementary Exercises for Revision, Vocabulary I (Words assumed to be previously known), Vocabulary II, and Illustrations.

In the preface the authors state their aims. The first is "to introduce young students to the work of Latin authors and the main outline of Roman History at the earliest possible stage"; second come a "vocabulary which will form a sound foundation for further reading"; and third, "to introduce the student to the use of compound sentences, involving participles, temporal clauses, final clauses, and simple indirect speech". *And they do it*, unlike many of our American authors who state their aims just as concisely and then, touched apparently with a lapsus memoriae, leave the teacher and student eddying in a maelstrom of mythology, disconnected history, and antiquated terms.

The historical outline begins, naturally, with the legends of Troy and the founding of Rome; it con-

tinues with the tyrannous rule of Tarquin the Proud and the defeat of the Etruscans, the struggle, rise, power, and fall of the Republic, in like manner the Empire, and in conclusion the sack of Rome and the continuation and growth of the Byzantine Empire. Thus is consummated aim number one.

Each page for translation contains a vocabulary of ten or twelve words for "strict memorisation." These, with constant reference to compounds, the two vocabularies at the end of the book, and the exercises for translation and revision, give the student a potential vocabulary of about seventeen hundred words—aim number two.

The Note on Connection explains the Roman's natural tendency to subordinate ideas by the use of conjunctions, participial phrases, et cetera. The extracts for translation from Latin, supplemented by the exercises for translation into Latin, give the student ample practice in the principles of the syntax of compound sentences—aim number three.

This book cannot, with fairness, be compared with our second-year books, since it is admittedly a *reader*, and obviously to be used as supplementary to the other work of the year. However, from the point of view of an American teacher to whom the ignorance of the average student in regard to Roman history is far from bliss, the chronological continuity of the selections for translation is the salient feature of this little reader. My only criticism is that there are not more of the same genus, or genius if you will.

HELEN S. MACDONALD

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Horace et la société romaine du temps d'Auguste. By THADÉE ZIELINSKI. Pages x, 233. Les Belles Lettres, Paris 1938 (Collection de l'Institut français de Varsovie, 5)

The book consists of ten lectures copiously illustrated with passages from Horace in Latin and in Villeneuve's French. The poet's own words are made the basis of ingenious conjectures which supplement the usual biographical material about him and his contemporaries. In the discussion of Ode I 7 Teucer becomes more than an example of fortitude. The analogy is pressed to the conclusion that Plancus is also on the way to exile, imposed by Augustus instead of Telamon.

The author's main interest is in reconciling Horace's inconsistency in philosophy and politics. A common solution is found in his conversion from Epicureanism to Stoicism. The first book of Satires is the work of an Epicurean, as is shown by the attitude to the miracle at Gnatia (S. I 5.100). That the Lucretian echoes in the following lines as well as those in I 1.25 and 119 may be of literary import only, or even a subtle way of

poking fun at the philosopher-poet, Zielinski does not consider. The idea of friendship as based on utility, to which he points as additional proof of Epicureanism here, is actually assigned by the poet to an imaginary opponent (S. I 1.80). In the second book of Satires Horace is shown in the process of embracing Stoicism with religious fervor, though somewhat secretly to keep from becoming an object of ridicule. The sermon of Damasippus, like the *Beatus ille*, was written to be convincing in spite of the turn at the end. Who could resist a philosophy so noble that it keeps people from leaping from bridges and foretells the seven sins of the Church? The final conversion came with the lightning flash of Ode I 34, which is compared with the similar experience of St. Paul. The poet's acquiescence in the new order is explained by a change in the character of Octavian due to his acceptance of Stoic principles of conduct. But the memory of Brutus' pilloried head remains with Horace to the end and keeps him independent. This aloofness is correctly explained by the Emperor himself, *ne apud posteros infame tibi sit*.

The lecture on Horace and the ladies sets up two rules for distinguishing the real from the imaginary. A lady is likely to be real if she is mentioned more than once and if the situation is not purely epigrammatic, as it is with Pyrrha, Leuconoe, Barine, and Neobule. Cinara, Chloe, Lyce, and Lydia are real. Lalage is the daughter of a Sabine farmer for whose sake Horace requests Augustus (S. II 6.5) to make the farm his own. Although the request is refused, the marriage takes place and the pine of Ode III 22 is dedicated to Diana for the birth of the poet's own child.

The last lecture treats the inadequacy of Horace's estimate of his own achievement in lyric. Naturally Zielinski's thesis requires the poet to be original in content as well as serious in purpose. But he discusses also Horace's improvement in literary form. His superiority over the Greeks consists in a more logical arrangement of ideas, a minimum of signs with a maximum effect, a harmony of sounds and cadences that transcends mere alliteration and assonance, a choice of images so careful that they actually condense the thought, the use of synthetic epithets which add to the meaning instead of merely analyzing it, and a nobility of ideas which contrasts with the cruelty of his age.

The chief value of the book lies in its series of more or less plausible deductions which combine with known facts to furnish us more complete sequences in the lives of Horace and his friends. The method is that of the archaeologist or anthropologist who pieces together a whole civilization by reading meanings into meager remains. To those who are weary of the tendency to find all fancy and no fact in Horace, the book will be welcome.

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ABSTRACTS OF ARTICLES

EPIGRAPHY. PAPYROLOGY

ACCAME, SILVIO. *L'epigrafe di Bybon*. The author proposes a new reading in SIG³ 1071.
RFIC 16 (1938) 167-169 (Latimer)

BEARE, FRANK W. *The Chester Beatty papyri of the Old Testament in Greek*. An analysis and evaluation of the texts of Isaiah, Jeremiah, Ecclesiasticus, Ezekiel, Daniel and Esther published in fasc. VI-VII of the Chester Beatty papyri.
CE 13 (1938) 364-372 (Husselman)

GOOSSENS, ROGER. *L'épithaphe de Seuthès et les "secondes funérailles" à Hermopolis*. The author explains the expression *τάφαις πολλαῖς* in this expression, and the similar *δευτέρα ταφή* that occurs in two papyri from Hermopolis, as an actual second burial. This was necessitated by the fact that the body was not embalmed in natron, but probably only in oil of cedar, and was wrapped for burial before mummification was complete. It was later disinterred and reburied after the wrappings, which had become loose because of the shrinking of the body, had been replaced.
CE 13 (1938) 373-377 (Husselman)

HOMBERT, MARCEL and CLAIRE PRÉAUX. *Les papyrus de la Fondation Égyptologique Reine Élisabeth, IV*. The authors publish a fifth-century letter asking that the recipient prepare a hanging for the church, and a first-century literary fragment containing Iliad 4.199-219 and 238-274. Two other small Homeric fragments are described.
CE 13 (1938) 378-387 (Husselman)

CALDERINI, ARISTIDE. *Dei Congressi internazionali di Epigrafia (a proposito del Primo Congresso di Amsterdam) 31 agosto-4 settembre 1938 XVI*. An editorial on national and international congresses in general, and epigraphical congresses in particular, inspired by the Amsterdam congress in 1938.
Epigraphica 1 (1939) 5-12 (J. J.)

CALZA, GUIDO. *Un documento del culto imperiale in una nuova iscrizione ostiense*. A unique inscription, found at the corner of the decumanus maximus and the Via degli Horrea Epagathiana in Ostia, records the collegial gifts (of statues of Antoninus Pius, M. Aurelius and L. Verus, and of furniture) and distributions (of money to the members of the college) on the occasion of the dedication in 143 A.D. of a *statio*, not yet recognized by the excavators.
Epigraphica 1 (1939) 28-36 (J. J.)

DAUX, G. *Notes d'épigraphie étolienne et delphique*. The *synedroi* of IG IX 12, 172 were Aetolian senators, not members of the Amphictyonic *synedrion*. D. maintains, against Flacelière, that the "*epimeletes* of the sanctuary and of the city" had a term of office amounting to less than a year. D. gives notes on the following inscriptions: R Ph 11 (1937) 334, no. 8; Flacelière, *Les Aitolians à Delphes*, 483, n. 1; FD III 1, 112, 156, 157, 158, 461; 2, 69; GDI 2507, 2584, 2585, 2587, 2601; IG IX 12, 8, 31, 36, 37, 69, 101; Ph 58 (1899) 70, no. 14. R Ph 12 (1938) 149-162 (MacLaren)

DEGRASSI, ATTILIO. *Risultati della revisione del testo dei fasti capitolini*. Relates D.'s work of collection and revision of the fasti capitolini, and especially of the important fragment covering the years 280-267 B.C. recognized in a wall of the palazzo Origo in Rome by P. Mingazzini and provisionally published by him in NS 1925.376ff.
Epigraphica 1 (1939) 21-27 (J. J.)

GUARDUCCI, MARGHERITA. *Intorno ad una iscrizione di Kenchreai*. Reexamines hitherto misunderstood inscription from Kenchreai near Corinth, which records a dedication to Zeus Dionysos, the first known in Greece proper.

Epigraphica 1 (1939) 17-20 (J. J.)

PARIBENI, ROBERTO. *Un'iscrizione imperiale di Reate*. A mutilated cippus recovered recently from mediaeval repairs of a Roman bridge over the Velino at Rieti is restored with the name and titles of Claudius.
Epigraphica 1 (1939) 13-16 (J. J.)

BILLHEIMER, A. *Amendments in Athenian Decrees*. Detailed discussion of Laqueur, *Epigraphische Untersuchungen zu den griechischen Volksbeschlüssen* (1927). "L. has illustrated his theory of the incorporation and combination of the elements of Athenian decrees, but has not proved it. His dependence upon the position after the provision for publication as a guiding principle in determining amendments is certainly misplaced. The rest of his examples can be interpreted in their natural order. More conclusive evidence must be found before the Athenian secretaries of the fifth and fourth centuries can be charged with combining resolutions in such a way that they lose their distinctness."
AJA 42 (1938) 456-485 (Comfort)

HISTORY. SOCIAL STUDIES

BLÜMLEIN, CARL. *Römisches Kulturleben, besonders auf deutschem Boden. Bericht über das Schrifttum der Jahre 1931-1936*. This department of Bursian's Jahresbericht, a continuation of the *Römische Privataltertümer* of previous issues, proposes as its province all lands ruled or occupied by the Romans. The new title gives notice of the preponderance of material from Roman Germany, a circumstance due to the increased activity of German scholars in studying German antiquities and culture of the Roman period. Critical discussions of books and articles published between 1931 and 1936 are given under the headings: Allgemeines, Römische Siedlungsgeschichte, Siedlungsweise (Städte, Villae und Häuser, Bäderanlagen, Heizung und Wasserversorgung, Innenausstattung, Strassen und Brücken), Handel und Verkehr, Landwirtschaft, Tiere, Pflanzen, Technik, Handwerk, Kunstgewerbe, Privatleben.
JAW 261 (1938) 1-94 (Salzer)

SALANT, WILLIAM. *Science and Society in Ancient Rome*. Sketches the wide decay of Greek science after Roman annexation; which he attributes to Roman indifference (sometimes hostility) to the development of new ideas, to the suppression of individual freedom under the totalitarian state, and to latifundia, made possible by slavery. Science has its roots in society. Greece had escaped the intellectual consequences of slave-holding because slaves were few there.

Salant's swipe at the Old South, where 'science worthy of the name scarcely existed . . . before slavery was abolished,' drew a mild retort from J. Alexander in Science 89 (1939) 12-13.

Scientific Monthly 47 (1938) 525-535 (J. J.)

ART. ARCHAEOLOGY

ZANCANI MONTUORO, P., and ZANOTTI-BIANCO, U. *Excavations at the Heraeum of Lucania*. A second brief report stressing the importance of additional newly found archaic "architectural reliefs belonging to different sets and different ages." A second votive deposit was also found. Illustrated.
AJA 42 (1938) 441-444 (Comfort)

RECENT PUBLICATIONS

Compiled from the American, British, French and German weekly, and Italian monthly, bibliographical publications, and from books received at the editorial offices. Prices have not been confirmed.

Those who have not written for CLASSICAL WEEKLY and who wish to submit sample reviews are urged to choose books from this list.

HISTORY. SOCIAL STUDIES

BELL, J. J. Our ancient history: from prehistoric times to A.D. 500. Pages 178, ill. U. L. P., London 1939 3s. 6d.

CARCOFINO, JÉRÔME. La vie quotidienne à Rome à l'apogée de l'Empire. Hachette, Paris 1939 (Coll. La vie quotidienne) 25 fr.

FERRABINO, ALDO. La dissoluzione della libertà nella Grecia antica. Pages xiii, 151. CEDAM, Padova 1937

GUIGNEBERT, C. The Jewish world in the time of Jesus. Tr. from the French by S. H. Hooke. Pages 302. Kegan Paul, London 1939 21s.

HÖNN, KARL. Augustus im Wandel zweier Jahrtausende (Vortr.) Pages 64, ill. Keller, Leipzig 1938 (Kaiser Wilhelm Inst. f. Kunst- u. Kulturwiss. Bibliotheca Hertziana in Rom. Veröffentlichungen d. Abt. f. Kulturwiss., Reihe 1, H. 13/14) 1.60 M.

See the review of his larger work in CW 32 no. 10.

MACKENZIE, A. M. The Foundations of Scotland from the Earliest Times to 1286. Pages xv, 316. Chambers, London 1938 \$3.75

MARSCHALLECK, KARL HEINRICH. Die Chronologie der vorrömischen Eisenzeit im Mittelgebirge. Pages vi, 84. Schmersow, Kirchhain N.-L. 1938 (Dissertation)

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SMITH, CHARLES EDWARD and PAUL GRADY MOORHEAD. A Short History of the Ancient World. Pages 670, ill., maps. Appleton-Century, New York 1939 \$3.75

VETTER, GERHARD. Die Ostgoten und Theoderich. Versuch e. rassenkundl. Geschichtsbetrachtg. Pages vi, 118. Kohlhammer, Stuttgart 1938 (Dissertation)

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ROMAN LAW

BRECHT, CHRISTOPH HEINRICH. Perduellio. Eine Studie zu ihrer begriffll. Abgrenzg. im röm. Strafrecht bis zum Ausgang d. Republik. Pages x, 317. Beck, Munich 1938 (Münchener Beiträge zur Papyrusforschg. u. antiken Rechtsgeschichte, H. 29) (Dissertation) 12.50 M.

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ROEDERSTEIN, HANS GEORG. Die Ungeeignetheit des römischen Sachsbegriffs für das Grundeigentum. Pages 69. Richter, Berlin 1938 (Dissertation)

WENGER, LEOPOLD. Römisches Recht in Amerika. Eine Literaturübersicht zum Stand d. Frage. Pages 23. Giuffrè, Milan 1938 (Separately printed from Studi di storia e diritto in onore di Enrico Besta, Vol. I)

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